DEVI GITA.

TEXT AND TRANSLATION.

PUBLISHED FOR

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PREFACE.

The *Devi Gita*, in common with the *Bhagvad Gita, Yama Gita, Uttara Gita* and *Gura Gitas*, etc., belongs to that class of metaphysical disquisitions, which the development of *Vedantism* was necessasitated to compose for the wider propagation of its doctrines among the masses. Although forming an integral part of one of the most orthodox scriptures of the Tantriks, (*viz.*, the Mahabhagatam), the *Devi Gita* may be shortly described as a *Vedantic* catechism in disguise, of at least that portion of the *Vedantic* philosophy, as is not apparently incompatible with the dualistic nature of the Tantrik's conception of the First Cause.

Tantrikism, with its mysticism and many apparently obscene rites, has been given a bad name alike by the laity and secular students of its literature who stand outside the pale of its initiated votaries. The general consensus of learned opinions in the west tends to depict her as a degenerate product of an inebriate Buddhist monkhood, and as thus marking the beginning of the Dark age of Indian thought.

Time and space would not permit us to enter into a lengthy disquisition on the subject. It will suffice us to say that the Doctrines of the Tantra have been reflected more than many times in the Hymns of the Rig-Veda; and the Suktas, relating the discourse between the holy Agastya and his saintly

spouse (Lopamudra), give countenance to the esoteric *Kauladharma*, the body of Tantrik doctrines to which exception is largely taken by the modern uninitiates.

It is not degenerate Buddhism, since it is *Tantra* that practically brought about the death of that splendid religion in India. It is not the groan of a debauched and degenerate apostacy, rather it is the glad song of a new, intellectual dwan; since the Tantrik *Ayurveda* (science of medicine) and the Chemistry of the *Rasa-Siddhos* inspire even now the wonder and unstinted praise of the whole civilised world. Buddhism was the song of the newly deified Humanity, jubilant over its freedom from pain and misery; Tantrikism proclaimed the divinity of perfect femininity. It centred all perfection round the pedestal of love and woman—of woman, the mother of man, and hence of the moral universe, no longer in discord with the fullest evolution of his destiny, nor a force, any wise inimical to life or its perfect joy, but a force, from which emanate the bliss and fulness of existence and which purifies life of all that is gross and dross. The *Devi-Gita* is a catechism of this kind of Tantrikism, and undoubtedly possesses a charm of its own.

DEVI GITA'.

CHAPTER I.

OM, Obeisance to the Supreme Deity.

Narada said :—

Relate to me, O thou Great Divinity, how the Supreme Goddess, the primal energy of the universe, took her birth in the womb of Menakâ as the daughter of her mountain lord (Himâlaya), fully possessed of all her divine attributes (in contradistinction to a divine incarnation with some specific attributes of godhead.) 1.

I have learned of the incidents of her birth and life in many of the Puránas; and although I am (partially) acquainted with them, yet I wish to directly hear of such incidents from thee, O thou great god, inasmuch as thou knowest them

forsooth as they truly happened of yore. Hence, relate them to me, O thou magnanimous One. 2—3.

Said the Great Deity :—

Durgá, the mother of the three regions, the eternal embodiment of Supreme Brahma, was prayed by the mountain lord (Himâlaya) and his queen Menakâ. 4.

O thou, foremost of the divine contemplators, they (the mountain king and his queen) practised severe penitential austerities to have her (*i.e.*, Durgâ) as their daughter. 5.

Similarly prayed by the great god (S'iva), who had been suffering the pangs of her separation after her death as Sati in her former incarnation), she, the image of Supreme Brahma, entered the womb of Menaká, (the Mountain Queen). 6.

After that, on an auspicious day, Mená (the mountain queen) gave

birth to an effulgent daughter, the divine mother of the universe, with a face like a (full-blown) lotus flower. 7.

And behold, O thou foremost of holy sages, there fell at the time a shower of (celestial) flowers from all the quarters of the heaven, and a fragrant wind commenced to blow, and the ten quarters of the skies wore a glad and clear and serene aspect. 8.

Now, the Mountain king, having heard of the birth of his daughter, auspicious looking, three-eyed, glowing with the divine effulgence like the newly risen sun, 9.

Large-eyed, possessed of eight hands, and with the crest of half-moon on her fore-head, discerned her to be the subtile primal Nature, born in the sport (of her own evolution). 10.

Then, the Mountain (Himálaya), with his mind full of gladness, gave unto the Brahmanas large stores of wealth and clothes and thousands and thousands of gold coins. 11.

Surrounded by his friends and kinsmen, he then entered the inner apartment of his palace; and after that, Mená (his queen) having heard of his advent, 12.

Said, "behold, O king, this our otus-eyed daughter, born for the good of all creatures, through the agency of our pious austerities." 13.

Then he too, knowing her to be the mother of the Universe, prostrated his head on the ground before her (*i.e.*, the child); and standing with the palms of his hands closely united in meek devotion looked at the child; and with a voice faltering with love and reverence he addressed her (*ie.*, his daughter) as follows.

Himavana said :—

Who art thou, O thou large-eyed child (*lit.* mother), eternal, infinite and infinitely versatile ? I do not know thee, O darling, speak in truth who art thou in reality. 15.

Said the Goddess :—

Know me to be the primal, supreme force, that resides in the Great Divinity (Mahes'vara), the embodiment of pure *Science*, the beatific treasure and the quality of manifestation (*e. i.*, pure knowledge). I am the mother of the universe. It is I that ordain its brith, continuance and dissolution. 16.

It is I that lie beneath all entities and categories, and help men to sail across the ocean of existence. I am the embodiment of eternal felicity, the image of infinite and absolute Consciousness (*i. e., Brahma*). 17.

O Father, pleased with the mystic

austerities which you have practised, and as a token of thy good fortune, I have taken birth in thy house as thy daughter. 18.

Himalaya said :—

O Mother, the fact that thou, although without end, origin or decay, hast taken birth in my house, bespeaks the great and auspicious fortune which I have acquired through my deeds of piety. Having witnessed this thy celestial vision and another, (I pray that) thy image may be visible (to me) even in this mortal word. Kindly direct that, O goddess ; I make obeisance to thee. 19.

Said the Goddess :—

I impart to thee, O father, the celestial vision (sight) wherewith dost thou behold this my divine appearance ; dissipate thy doubts, know me

to be the respectacle of all divinities (*lit.* full of all the gods). 20.

Said the Great God :—

Having said this to the mountain lord and furnished him with the vision of true knowledge, she showed him her true image of Supreme Divinity. 21.

Burning with the effulgence of a hundred million moons, with her forehead crested with the crest of half-moon, carrying a trident in one hand and the other flexed in the posture of saying benediction, with clotted hairs dangling down from her head, 22.

Five mouthed, three eyed, with the serpent (the emblem of eternity) resting on her shoulder in the manner of a holy thread, clad in a leopard's skin, with the coils of the eternal snake fastend round her

limbs in the manner of ornaments. 23.

Having witnessed this vision, the mountain-lord, filled with astonishment, addressed her, O mother, show me another visage of thine. 24.

Then having instantly re-absorbed that vision within himself, O thou foremost of the holy sages, that eternal embodiment of the universe assumed another form, 25.

Effulgent as the mellow golden light of the autumnal full moon, with a radiant diadem on her head shooting forth haloes of light iu the surrounding space, 26.

With a pair of bright, shining eyes, and carrying a conch, a discus, a mace and a lotus in her arms. 27.

Decked with garlands of celestial flowers and smeared with pastes of celestial perfume. 28.

Her beautiful lotus feet, worshipped by the whole host of immortal *Yogins*, with her legs and hands, and eyes, and ears and faces everywhere. 29.

Having seen that supreme divine image, he, Himâlaya, with his mind elated with astonishment, and having made obeisance to his daughter, again addressed her as follows, 30.

Himalaya said :—

Mother, having beheld this thy image, designated as the store of beatific treasures, I have been filled with astonishment; show me another image of thine. 31.

Blessed and unmournable is he whose daughter art thou; take compassion on me, mother, I make obeisance to thee. 32.

Said the great god (Mahàdeva) :—

Having been thus addressed by the mountain king, Párvati re-absorbed

that image in her self and assumed another embodiment. 33.

Blue as the blue lotus flower, decked with the garlands of Tulasi (Holy basil) leaves, two-eyed, two-armed, with two-feet, soft, and small like two red lotus flowers resting on two red lotus flowers, 34.

Her face, illumined with the beam of a gentle smile and beaming with the lustre of its inherent divinity. her body smeared with fragrant sandal paste and decked with ornaments. 35.

Having thus beheld the image, the king of mountains, filled with a mighty joy and standing with his hands joined in devotion, propitiated that supreme goddess with the following hymn. 36.

Himalaya said:—

Be propitious, O mother, the Supreme Mistress of the Universe.

Thou art full of all. Thou runnest through all, and the universe hath its stay in thee. Thou art all, no other substance there is except thy self. Thou art Vishnu, Girisha, the primal energy and the ordainer of the destiny of the universe. How can I describe thy nature and acts, which are inconceivable even by the deity like Brahma? 37.

Thou art Sváhâ, the sacrifice offered to the deities, imparting satisfaction to them all. Thou art the sacrifice offered to the manes, the only source of their satisfaction as well; O Mother, thou art the soul of the divinity of the gods. Thou art the oblation offered to the deities; thou art the oblation offered to the manes. Thou are the sacrifice, the canon, the sacrificial fee (*Dakshinâ*). Thou grantest the fruits of heavenly residence, etc.; I make obeisance to

thee, O thou, the mistress of the universe. 38.

Thy visage, O mother, which the Yogins by dint of their supreme knowledge describe as the pure essence of *Brahma,* as the subtilest of the subtile, the supreme of the supreme which the mind cannot conceive and the speech is impotent to describe, forms the seed principle of the three regions. With (the profoundest) devotion I bow down to thee, O thou, the mistress of the universe; succour me, O thou, that grantest all boons, from (the ocean of existence). 39.

Effulgent as the glow of a thousand rising suns, born in my house out of thy sportive desire of evolution, large-eyed, eight armed, bearing the crest of the crescent moon, on thy forehead, three-eyed, repository of bliss, I make obeisance to

thy auspicious Self, O thou perfect femininity; out of a sense of devotion, I bow down to thee, O thou mother of the universe. Mother, be propitious unto me. 40.

Thy complexion, bright as the glow of the Mount of Silver, is made brighter by thy ornament of the eternal snake; the five lotus faces of thine are illumined with the beams of thy three eyes, dreadful to behold; and thy forehead is decked with the crest of half-moon. Thou wearest clotted-hair on thy head; with devotion, I bow down unto thee, O thou, repository of bliss, the stay of all suppliants. Mother, universal mother, be propitious unto me. 41.

Through the webs of thy celestial garment the light of thy complexion, heightened by the glow of thy celestial ornaments, shoots forth like the light of a million autumnal

full moons, casting a net of enchantment over the whole universe. Thou art possessed of the four celestial hands. O thou, who art worshipped by all the deities like Brahma, etc., O thou repository of bliss, I worship thy lotus feet, O Mother, be propitious unto me. 42.

Thy complexion is like that of a freshly formed rain-cloud ; bright are thy lotus eyes with the beam of universal compassion. Thy face is illumined with the beauty of a half smile ; thy beauty, enhanced by the lustre of thy celestial bracelet, has enchanted the universe. O thou succourer of the three regions, thou bearest the garland of wild flowers on thy breast. In humble devotion do I make obesience to thee ; be propitious to me, O thou mother, that succorest men from dire calamities. 43.

Mother, who can enumerate thy attributes and describe thy visage, reflected in the universe? The gods and men in course of million æons have not succeeded in doing that in the three regions. How can I, a man of humble intellect, enumerate thy (countless attributes) or describe thy (universal visage)? Through thy graciousness have compassion on me. May not thy illusory energy befool us. Mother, I make obesience to thee, O thou, the mistress of the universe. 44.

Fruitful is my birth today, today my penitential austerities have borne fruits, since, thou, who art the mother of the universe, hast taken thy birth as my daughter! 45.

Great I am, I have realised the mission of my life, as thou, who art the infinite Reality without end or

origin, hast born as my daughter through your sport of evolution. 46.

How shall I describe the good fortune of Menakâ, acquired through the merit of her hundred births, since thou, who art the mother of the universe, has acknowledged her as thy own mother. 47.

The daughter of the mountain king, having been thus hymned by the mountain king, resumed her beautiful aspect, O thou holy sage, as before. 48.

And thus having beheld her daughter, Menakâ, filled with surprise and devotion, knew her to be the full incarnation of *Brahma*, and addressed her in a voice, faltering with devotion. 49

Mother, O thou mother of the universe, I know not devotion, I know not how to hymn thee; still

I ask for thy grace, through thy gracious compassion to all. 50

From thee the universe has come into being, with all acts therein; thou dost associate the acts with their fruits (effects). Thou art the embodied receptacle of all; all things have their stay in thee.' 51.

Said the Goddess:—

Mother, both you and father have practised severe austerities and fervently prayed to have me, the supreme deity, as your daughter.

To crown those penitential austerities of yours with their merited fruits, I, though eternal and birthless, have taken birth in thy womb, O thou, the queen of Himálay, through my sport of evolution. 52.

Said the Great god (Mahadeva):—

O thou foremost of the holy sages, then the king of mountains, with the palm of his hands united to-

gether in the posture of devotion, interrogated that goddess about the science of Brahma. 53.

Himalaya said :—

O thou Mother, who art inaccessible to (the gods such as,) Brahma, etc., whom the holy sages cannot reach by their thoughts, hast taken birth out of sport as my daughter through my exceptional good fortune. 54.

I am a suppliant at thy lotus feet, O thou supreme deity, instruct me in the science of Brahma, whereby I may be able to be absolved of sin, and to sail across this shoreless ocean of existence. 55.

Parvati said :—

Hear me, O Father, O thou of mighty intellect, discourse on the synopsis of Yoga, a knowledge whereof instantaneously filleth an embodied creature with the self of *Brahma*. 56.

Having got himself initiated by

an excellent and qualified preceptor (*Sad Guru*), the Mantra, sacred to my Self, let a man resort to me with his whole body, mind and speech (*i.e.*, dedicate his body, mind and speech to me, and to me alone). 57.

Living in me, with me alone on his mind, and exclusively devoted to reciting my name, discoursing on nothing else than my nature and being, and at all times devoted to the hearing of my attributes, a devotee of mine, O thou King of kings, shall feel an eager longing for emancipation. 58.

Let that most excellent of devotees, with his mind attached to my worship, do the worship and celebrate the religious sacrifices as laid down in the Regulation. 59.

By all sacrifices, penances, and gifts, enumerated in the *Vedas* and

Smriti as obligatory on the members of his own order, let him worship me and me alone. 60.

From (right) knowledge proceeds Liberation, and faith (devotion) is the cause of knowledge; devotion originates from virture, and virtue is identical with the performances of religious sacrifices. 61.

Hence, a seeker of Liberation, for the purposes of practising virtue, shall take recourse to the embodiment of my Self; All forms are mine although I am one, the embodiment of eternal reality, perfect knowledge and supreme felicity (bliss). 62.

O father, the different deities (*lit.* celestial beings) are but the parts and parcels of my own energy; hence, let the intelligent one, having thus pondered (on the all-pervading nature of my Self), worship me alone with all the religious rites, enjoined to be

performed in the Regulation. He must not meditate on me in any other way. 63.

With his mind purified by doing all these scriptural rites, let a seeker of salvation always fill his self with the manifesting quality of *Sattva* (*i.e.*, knowledge). 64.

Without any attachment to his sons, friends, and relations, indifferent to all the concerns of life, let his mind be fully engrossed in the study of *Vedántas* and *Upanishads*, etc. 65.

Let him eschew all lust and desire, and forswear all company. Certes true knowledge cometh to those who practise these disciplines in this world. 66.

O thou great King, thus the Self can be directly seen, thus the liberation of Self is effected. Verily thrice do I say this unto thee. 67.

Rare is this (knowledge), O father, to those who are hostile to me and cherish no devotion to my Self; hence, the seekers of salvation shall always endeavour to bear extreme devotion to me. 68.

Dost thou, O Great Monarch, always practise what I have said unto thee. By doing these a person is not bound down by all these various agonies of existence. 69.

Thus ends the first Chapter in the Science of Brahma, called the Devi Gitâ Upanishad, dealing by way of a discourse between Pârvati and Himâlaya with the scope of the work, which forms the fifteenth part of that Great Puranam, entituled the Mahâbhâgatam.

CHAPTER II.

Himalaya said :—

What is that Science (*Vidyâ*), O Mother, whence origineth (true) knowledge, what is Self, O Supreme Goddess, and what is its nature? Tell me that in its exactitude. 1.

Said the Mountain's Daughter (Parvati) :—

Hear me, O Father, discourse on the true Nature of that science, which annihilates the world of existence and leads to the cessation of necessary re-births. 2.

Separate are intellect, vital principle, body and the concourse of senses; distinct from all these am I, the secondless Self, the pure Consciousness, the pure existent Reality, determined by the principle of pure *Sattva* (manifesting or illumining quality or knowledge).

The knowledge, by which this Reality is known, is called the Science of That (Real substratum of the universe). 3.

Sinless (*lit.* undiseased) and pure is Self, devoid of birth and death, shorn of the enveloping principle of intellect, etc., and existing as pure Consciousness and felicity. 4.

Companionless, effulgent with its own inherent effulgence, perfect, having true knowledge for its (essential) exponent, one, secondless and supreme, running through all embodiments. 5.

Encased in bodies, and self-existent, it manifests all bodies, etc., O thou, the king of mountains, thus I have expounded to you the true nature of Self. 6.

With all his senses fully controlled, a man must thus constantly meditate on Self; let him at the very out-

set abjure the sense of Self in things that are really non-Self (*i.e.* he must not confound his self with his body or its functions, etc.) 7.

From attachment or aversion, etc. originates act which is source of all mischief (*i.e.* impediments to Self-emancipation); and from that originates the world of existence; hence, he must eschew them (acts) all. 8,

Himalaya said:—

Attachment and aversion are the parents of wrong and inauspicious vision (knowledge or determination), and how can men forswear them for good? You should fully explain that to me, O thou, the abode of bliss! 9.

How can a man patiently endure the injuries done to him by others? O tell me that. Why should not rage or aversion to them be done

nant in the breast of such a person? 10.

Parvati said :—

In such a case let him first make the query, who has done injury to whom? On having decided the point, wrath or aversion shall not occur. 11.

This body is the resultant of the combination of five material elements, is inert matter in its composition, the field of the manifestation of the embodied Self. After the extinction of life, the body is consumed by fire, or is devoured by jackals, etc. And still who does not know that injury or injurer exists not—That there is neither suffering nor sufferer in this world? 12.

Pure and perfect in its self is Self, envisaged in perfect consciousnes and felicity. It takes no birth, nor dies; unattached to all it suffers no

pain or misery. It suffers no severence even when its encasing body is severed of its members. 13.

As the sky in (*i.e.* the ether, permeating) its inside suffers no loss from the conflagration of a house by fire, so even on the burning of the body, O thou, the mountain king, the Self sustains no loss or injury. 14.

If the killer thinks that, "I shall kill," and the killed one thinks that, "I have been killed," both of them are mistaken in their judgment; forsooth It (self) kills not, nor can be killed in its turn. 15.

Having thus ascertained the nature of Self, let him forswear envy and be happy; from envy originates heart-ache, it is envy that chains a man down to the world of existence. 16.

Envy (malice) is an impediment to Self-emancipation; hence, one must

assiduously banish envy from his mind. 17.

Himalaya said:

O Goddess, if evil exists not in respect of the body, if the individualised or Supreme self can not suffer any injury, then it inevitably follows that, they two (Self and Supreme Self) are not the sufferers of pain and misery. 18.

Then whose is the pain which is actually experienced (in the body)? O thou supreme goddess, is there any other entity in the body that feels pain (or pleasure)? Tell me that, if you have compassion on me. 19.

Parvati said:—

There is no pain of the body; neither Self nor Supreme Self experiences pain. The individualised Self, though really unattached to all

things, is deluded through the illusory energy of mine. 20.

Through its agency the man feels as "I am happy" or "I am unhappy." Eternal is that illusory energy of mine which enshrouds the universe with a net of delusion. 21.

On his very birth man is associated with that (illusory energy), through the agency of which his world of existence comes into being—a world full of attachment and aversion, of love and envy, etc. 22.

O thou of mighty intellect, Self through the agency of the sense of discrimination which is one of its exponents and which somewhat par, takes of its nature, lives in the world of existence under the control of the effects of desires, which the mind engenders and accumulates. 23.

As a pure, white crystal assumes the colour of the object it comes in

contact with, although there is no actual tinging of it, so in its contact with intellect, mind, and the senses, etc., the virtues of all these are reflected on Self. 24.

The intellect, the sense of discrimination (*Manah*), and the sense of Egoism, are the cohorts of the Individualised Self. O father, through the effects of their own acts, they enjoy the fruits thereof. 25.

O Father, all the Earthly pleasures or pain do these senses, etc., feel, and not Self, which is the undecaying lord of all, unattached to all things. 26.

At the time of creation, the Individualised Self takes birth with his previous desires and longings, and thus experiences pleasure and pain till the dawning of true knowledge or the dissolution of the universe (*Ahuta Samplava*). 27.

Then having acquired the right knowledge by means of right discernment, the erudite one, O Great King, indifferent to gain or loss, to good or evil, shall attain happiness. 28.

Anguish (heartache) has its root in the body, body is the cause of the world of existence; from acts originates the body, and twofold is the nature of acts. 29.

O thou foremost of the crowned heads, acts are either virtuous or sinful, and through the progination of these acts inevitable is the pain or pleasure of an embodied creature as inevitable is the succeession of day and night. 30.

Having done a virtuous deed according to Regulation, even for the attainmet of heaven, a person, after having attained paradise (and enjoyed the pleasures thereof) falls

again into the world of existence through the momentum of those very acts. 31.

Hence, devoted to the cultivation of (Supreme) science, let a wise man, abjuring company (and attachment to deed) seek the true happiness as a dis-embodied spirit (*i.e.* after death). 32.

Thus ends the Second Chapter, entitled the ascertainment of the true Nature of Self in the discourse between Pârvati and the Mountain King in the Upanishad of Devi Gitá, the science of Brahma, which forms the Sixteenth Part of the Great Purânam, called the Mahábhâgavatam.

CHAPTER III.

Himalaya said :—

O thou, the repository of Supreme bliss, since this body, the component of the five material elements, is the source of pain, and since an individualised self without a gross meterial body is not afflicted with pain ; 1

O thou Supreme Goddess, why is it that such a Self takes birth with a material frame, and how is it that an individualised Self, after the fruits of its good deeds have been exhaushed, is constrained to revert to the plane of (mundane) existence? Fully explain that to me now, if you are graciously disposed to me. 2

Parvati said :—

The material principles of earth, water, light, air and ether are the five elementals which enter into the composition of the (gross) body, 3

The principle of Earth predominates in the composition, the other elements being its auxiliary. There are four kinds of bodies, (named according to the sources of their origins); hear me, O mountain-lord, expounding them in detail. 4

They are oviparous, viviparous, vegetable and those that originate from sweat (*i. e.* decomposed vegetable matter). 5

Birds and snakes, etc., are oviparous, mosquitos, etc., originate from the decomposed vegetable matter, trees, etc. are insentient and are called vegetables. 6

O Great king, men and beasts are viviparous. Viviparous animals originate from the combination of sperm and ovum in the uterus. 7

The viviparous animals may be again subdivided into three classes such as, male, female and neuter. 8

A male child is the result of the preponderance of the sperm (male or paternal element) in the womb, while, O lord of the terrestrial sovereigns, a female child is the result of the preponderance of the ovum (or maternal element) in the impregnated matter); their equality causes the child to be sexless. 9

The individual self, through the dynamics of its own acts, finds out the articles of his own food; and fallen on the surface of the earth, it remains incarcerated in barley (*i.e.* in any kind of cereals). 10.

Long remaining incarcerated therein, it comes in contact with a man; and entering his organism as food, it takes birth therefrom as an offspring. 11

Sperm is possessed of the attribute of light (heat), and the individual Self lies incarcerated in the

sperm. Then, O thou magnanimous one, it (Self) enters into, the womb of a woman during her menstrual period through her interconrse with the man in whose seed it is pent up. 12

A woman regains her purity, O king, by bathing on the fourth day of her flow; and sixteen nights, counted from that day of ablution, forms what is called the menstrual period (Ritukâla) 13

A sexual intercourse with a woman (by a man on an even day during her menstrual period, gives birth to a male child, while that on an odd day during the period causes the birth of a female one. 14

Like unto him, whom a woman, filled with erotic passion shall behold on bathing on the fourth day of her flow, shall be her son in his features and lineaments; hence a

woman shall behold her lord after bathing on the fourth day of her menses. 15

O thou, of mighty intellect, that sperm, in combination with the ovum, passes upward into the uterus, and there, in the course of a day, enshrouded by a sac, is transformed into a jelly-like substance. In the course of five days, it assumes the shape of a bubble. The thin sac in which it is kept incarcerated is called Jarâyu. 16

In as much as the combination of the sperm and the ovum is effected in that sac, and because fecundation occurs therein, the offspring is called womb-begotten. 17

Then in the course of a week (*lit*, seven nights), the impregnated matter is transformed into a musculer (fleshy) lump; in the course of a fortnight it becomes filled with blood. After

that, minute cillias are formed at its ends in the course of twenty-five days. 18

O thou of mighty intellect, the five members of the body such as, the shoulders, the neck, the head, the back and the belly, are formed in the course of a month. 19

In the second month of gestation are formed the hands and the legs, etc. 20.

In the third month are formed the joints of limbs (*i.e.*, they become differentiated) and in the fourth month of gestation all the fingers and toes are formed. 21

In that month the signs of pregnancy become patent, the fœtus gains a distinct animation, and lying in its mother's womb it is felt to be moving in that month. 22

In the fifth month, the eyes, the ears and the nose are formed, and in

the same month are formed the nails and the face. 23

O king, in the sixth month are formed the anal fissure, the genital, the testes, the cavities of the ears, and the dip of the umbilicus. 24

In the seventh month the hair grows; and in the eighth the hairs on its body; and all the limbs, members and organs of the body become patent and differentiated within the womb in the eighth month of gestation. 25

O father, the child in the course of its bodily development gets the teeth, mustaches, and beard of its former existence, and all the limbs and members, etc. of its body are thus originated. 26

In the ninth month of gestation the child becomes endued with Self-consciousness. It grows within the womb of its mother nourished by

the essence of the ingested food of its mother. 27

Through the dynamics of its acts of prior existence the child, although it suffers an intense pain in the womb, does not meet with its death. 28

In bitter anguish, recollecting the deeds of its prior existence, it reflects in its mind and speaks to itself as follows,—29

"Thus having suffered this intense pain and again born in the world, unlawfully I have earned wealth for the support of my relations and dependants. Oh, I have never cared to worship Durgá, the goddess that dissipates all misery." 30

Oh, if ever I am relieved of this agony of inter-uterine life, I shall solely resort to Durgá and never suffer myself to be associated with

the (ephemeral) concerns of this mundane existence." 31

"Her alone shall I, with my mind subdued, worship, each day, with the profoundest devotion. Vainly I have suffered many times to be subjugated by my wife and children (*i.e.* by the thought of sustenance.) 32

Wholly absorbed in the care of pursuing worldly interests, I have done only injury to my own Self, and hence I am suffering the penalty of my gross worldliness at present, imprisoned in this unassailable gloom of inter-uterine existence. 33

No longer shall I, after this my mournful experience, be attached to this worldly existence." 34

Thus having bemourned his fate and experienced divers kind of agony, he (the child), drifted by the wind of parturition (nervous spasms), and pressed upon by the pelvic bones,

is expelled through the maternal passage out of the uterus, like a freed sinful spirit from hell. 35

Enshrouded by the sac, with his body covered all over with fat and clotted blood, the child, even when fallen on the earth, fails to utter any distinct sound. 36

Then through the influence of my illusive energy, the child, stupefied and oblivious of all its past agonies, lies inert and imbecile, like a lump of flesh, (on the earth). 37

So long as the nerve trunk that runs through the spinal chord (Sushumnâ) remains covered with phlegm, the child fails to utter any distinct and articulate speech. 38

Supported by relations, he can not move about and talks incoherently or as he pleases, even if he can walk a considerable space. 39

In infancy he is assailed by flies

insects, cats and fanged animals; in youth, intoxicated with the wine of lust, he becomes filled with passion and anger. 40

He does many acts, virtuous and sinful, and institutes many religious rites for the enjoyment of creature comforts in life. 41

The real inner man, the individual Self, is separate from the body; O father, what does Self enjoy? It is above all enjoyment. Vitality (life) ebbs away each moment like water in a moving pitcher. 42

O great king, all the pleasures of the world are ephemeral like unto a dream; still the vanity of an embodied creature (man) does not abate. 43.

Enchanted by my illusive energy, the embodied creature (man) sees it not; he looks upon the ephemeral

pleasures (of the senses) as real and eternal. 44

O Mountain, suddenly Death devours him up, as a serpent speedily devours a frog that might have come too close to it. 45

As this life (of his), ushered into being with the severest anguish, proves futile. so also his next existence ends in failure and despair. 46

Liberation falls not to the portion of those who are addicted to the things of the world. Hence, by renouncing the pleasures of the world with discrimination and right knowledge, recollect the misery of inter-uterine existence and learn to be apathetic to the concerns of life, whereby an unflinching devotion to me, Supreme Brahma, will be engendered. 47—48

Having separated the mind from the body and ascertained Self by

Self, let him abjure false knowledge such as, the notion of the identicalness of the body and Self; etc. 49

O Father, if you wish to be liberated from the pangs of existence, then worship, self controlled, me, the embodiment of Brahma and try to acquire a right knowledge of my (eternal) Self. 50

Thus ends the third Chapter in the Upanishad of Devi Gitâ, the Science of Brahma, being the eighteenth part of that Great Purânam, Devi Bhagabatam, which deals with the origin of the body iu a discoure between Pârvati and the mountain king.

CHAPTER IV.

Himalaya said :—

O Goddess, if salvation shuns those who do not take refuge in thee, be graciously pleased to inform me how shall a man resort to thee. 1

Meditating on which visage of thine, O Mother, shall the seekers of salvation, for the purposes of being liberated from the chain of recurring existence, cultivate absolute devotion to thy Self? 2

Parvati said :—

Very few among thousands of men strive to work out their salvation, and even among these seldom one is enabled to know my Self. 3

The unsullied, subtile, resplendent effulgence of mine, unqualified by any attribute, supreme, absolute, all pervading, the causal factor of the

universe, unsupported by any thing and having its exponent in perfect knowledge, eternal reality and bliss, O Father, should be meditated upon by the seekers of salvation for liberation from the necessary chains of existence. 4—5

O Father, I am the good sense of the intelligent; O thou, the king of Mountains, I am the holy odour in the earth; the taste, in the water; and the effulgence, in the moon. 6

I am the ascetic energy of the ascetics, I am the energy (heat and light) in the sun, I am the strength of the strong ones, devoid of wrath and passion, etc. 7

I am the auspicious (virtuous) act among acts; I am the *Gayatri* among the *Vediac* Metres; and Pranava, among the Seed Mantras. 8

O Mountain, I am lust in all creatures in so far as it is not

hostile to piety. And all the feelings *Sattvik, Rajasik* and *Tamasik* have sprung from, and have their beings in me; they are subordinated to me, not I am their subordinate, O thou, the lord of Mountains. 9—10.

Thus, O Great King, those, who are enchanted by my illusive energy, know not my Secondless image, which runs through all. 11.

Those, who worship me, the Illusion that has fathered this universe, (Máyá—*lit.* Nescience), are enabled, O Father, to surmount (penetrate through) this phenomenal garb of Self, which it has wilfully donned for the purposes of creation. 12

I have divided my Self, O thou, the King of Mountains, into two halves; one, the type of manhood; and the other, of femininity. S'iva is the perfect prototype of man, Sakti

the prototype of perfect femininity, the supreme female. 13

Yogins, seers of the absolute truth, call me, O Great King, as composed of S'iva and Sakti, the Supreme Brahma, the absolutely Supreme entity by the nature of my own Self. 14

I as Brahmá create this whole universe, mobile and immobile; and again in the form of Rudra I speedily bring about its dissolution by my own will. 15

O thou, the great mountain, for punishing the miscreants and for protecting the whole universe I assume the shape of Vishnu, the absolute subjectivity. 16

Born on earth as Rama and others, I kill the mischievous demons and rule the earth with justice and compassion. 17

That image (form) of mine, which

is the prototype of femininity is the best (most important), of all my forms, in asmuch as without it the Purusha (male) is powerless to create any thing. 18

My different forms, such as Káli, etc., as well as those stated before, are the gross embodiments of my Self; O sinless one, I have told you before about my subtile visages. 19

O thou, the greatest of mountains, my gross forms only can be meditated upon by men; incomprehensible (imponderable) is my subtile form, by seeing which a person obtains libration. 20.

Hence, the seekers of salvation shall meditate upon my gross form at the outset; and then by worshipping it according to the Regulation and by means of Yoga and religious rites, he must gradually behold my supreme, subtile image,

which is without beginning or decay. 21

Himalaya said :—

O Mother, O Supreme Goddess, among thy various gross forms (images) tell me, by resorting to which, a man shall be enabled to speedily obtain his liberation. Relate to me, O Supreme Goddess, if you have any compassion on me.' 22

Parvati said :—

This material universe, O thou of mighty intellect, is my gross body; therein the image of the Supreme Goddess should be worshipped in preference to all other images—of Supreme Goddess who speedily grants liberation. 23

O thou of mighty intellect, even that form of mine is composed of various personalities of perfect [illegible]

me enumerate their names which are as follows, *viz.*—24

Mahákali, Mahátára, Sodhashi, Bhubanes'vari, Bhairavi, Vagalá, Chhinnâ, Mahâtripurasundari. 25

Dhumávati, and Mátangi; they grant the fruit of salvation to men. He who reposes his profoundest devotion in them undoubtedly attains salvation. 26.

Resorting to any one of these (my forms), O Father, by means of Yoga and occult rites, a man with his mind and intellect assigned to me will undoubtedly attain my Self. 27.

Those of mighty intellect, O Mountain, who have once attained my Self, shall never again revert to the plain of re-birth, which is the abode of all misery. 28

Unto the devoted Yogin, who has got nothing but my Self on his mind and who constantly thinks of my

divine Self, I shall, O King, grant liberation of Self. 29

Even he, who departs this life thinking of me at the time of death, is never again affected (*lit.* bound) by the sin and misery of existence. 30

Unto them, who with me alone on their minds worship me daily with the sincere devotion, I grant, O thou of mighty intellect, a profound devotion to my Self. 31

My image (form) of which attraction and femininity (S'akti) are the exponents easily dispenses salvation to mortals. Resort to that exponent of my Self, O great king, and you shall obtain salvation and the fruit of your asceticism. 32

O king of kings, even those who worship other divinities undoubtedly worship me in reality, in as much as I am full of all the gods and grant

the merit of religious sacrifices (to their celebrants). 33

But salvation shall be rare to those who have pinned that devotion to other gods; hence, for the purposes of being liberated from the chains of flesh, let a person resort to me and me alone. Resort to me with your mind controlled and you shal, attain me without doubt. 34

Whatever you do, whatever you eat, whatever offerings and whatever gifts you make, dedicate them all to me, whereby you shall be liberated from the chains of existence. 35

Those who constantly worship me have their stay in me, and I am in them. O thou of mighty intellect, I have no pet or enemy. 36

Even the greatest of miscreants (sinners), if he worships me and me alone with a sincere devotion, becomes absolved of all sin and is

liberated from the trammels of existence. Speedily he becomes a sanctified person and is enabled to speedily sail across the sea of life. 37—38

O thou, the King of Mountains infallibly certain is salvation to my votaries; hence, O thou of mighty intellect, resort thyself to me with the greatest devotion. 39

Beest thou my votary, dost thou have nothing on thy mind except me and me alone, resort to me and dost thou make obeisance to me, then without doubt thou shalt attain my Self. Thou shalt not be affected by the misery of existence.

Thus ends the fourth Chapter of the Upanishad of Devi Gita, the Science of Yoga and Brahma, being the eighteenth part of the Mahapuranam of Devi-Bhagabatam, which

incidentally deals with Bhakti-Yoga in a discourse between Pârvati and the Mountain King. 40

CHAPTER V.

Mahadeva said:—

O thou great sage, having thus heard the catechism of Yoga from the lips of Parvati, the Mountain King became liberated in life. 1

And that Supreme Goddess, having thus discoursed on Yoga to the Mountain King, began to suck the breasts of her mother, out of sport, as a common child. 2

After that, the Mountain King, out of mirth, caused a great feast to be observed to celebrate the occasion, the like of which was never witnessed nor heard of by men before. 3

Having worshipped the goddes) Shashti (the guardian deity of babes on the sixth date of her birth, the Mountain King, with the members of his family, performed the naming ceremony of the child on the tenth day of her birth, naming her Párvati, (the daughter of the Mountain.) 4

Thus the mother of the three regions, the eternal and immaculate Nature herself, having been delivered of the womb of Menaka, stayed in the house of Himalaya (*lit.* the abode of snow.) 5

This excellent discourse on Yoga, delivered by Parvati to Himalaya, if read by a man early in the morning, each day, O Narada, makes him entitled to Self-emancipation. 6

Thereby, O thou, the foremost of the holy sages, the Goddess Bhagavati is essentially pleased and

the reader acquires a profound faith in her Self. 7

By reading this Bhagavati-Gita on the eighth, ninth or fourteenth day of the moon's wane or increase, the reader becomes emancipated in life. 8

I cannot describe the merit which one acquires by reading this book, fasting on the eighth day of the moon's increase in autumn (Mahâsh-tami). 9

The man, who has a firm faith and devotion in Durga, is worshipped by all the divinities; the guardians of regions such as Indra, etc., are at his command and do his biddings. 10

He attains the exalted status of the Goddess (Durgâ) herself, all his sins such as those incidental to an act of Brahmana-killing, etc., are extinguished through the grace of the Goddess. 11

He is blessed with a son, long-lived and possessed of all commendable virtues; dangers assail him not, and fresh blessings sweeten the path of his life from day to day. 12

He, who, self-controlled, reads this (book) on the day of the new moon, is absolved of all sin and becomes one with the Goddess (Durgâ). 13

Unto him who reads this at midnight by the side of a Vilva tree, all through the year, the Goddess Durga appears in person. 14.

In order not to be prolific in my discourse, O Narada, I must say that there is no merit superior to that, acquired by reading this scripture (*i.e.*, *Bhagavati Gita*. 15.

The merit of asceticism as well as that of performing religious sacrifices, or of practising charities, O thou, the foremost of the holy sages, exists in this book (*i.e.*, in its read-

ing). One cannot fully enumerate the merit which one acquires by a perusal thereof. 16

Thus I have related to you how that Supreme Goddess, although Infinite and Eternal in her Self, took birth in the womb of Menakâ out of her sport of evolution. Now tell me what else do you wish to hear? 17

Thus ends the fifth Chapter of the Upanishad of Bhagavati-Gita, the Science of Brahma, being the ninteenth part of the great Puranam, the Devi Bhagabatam, whieh incidentally deals with the sanctity of this Gita in a discourse between Parvati and the Mountain King.

देवी-गीता ।

प्रथमोऽध्यायः ।

॥ ॐ नमः परमदेवतायै ॥

॥ नारद उवाच ॥

ब्रूहि देव महेशान यथा सा परमेश्वरी ।
बभूव मेनका गर्भे पूर्णभावेन पार्वती ॥ १
श्रुतं बहुपुराणेषु ज्ञायतेपिच यद्यपि ।
जन्म कर्मादिकं तस्यास्तथापि परमेश्वर ॥ २
श्रोतुं समिच्छते त्वत्तोयतस्त्वं वेत्सि तत्वतः ।
तद्वदस्व महादेव विस्तरेण महामते ॥ ३

॥ श्रीमहादेव उवाच ॥

त्रैलोक्य जननी दुर्गा ब्रह्मरूपासनातनी ।
प्रार्थितागिरिराजेनततपसामेनयापिच ॥ ४
महोग्रतपसापुत्रीभावेन मुनिपुङ्गव ।
प्रार्थिताच महेशेन सती विरहदुःखिना ।
प्रययौमेनकागर्भे पूर्णब्रह्ममयीस्वयं ॥ ५

ततः शुभदिने मेनाराजीव सदृशाननां।
सुषुवे तनयां देवीं सुप्रभां जगदम्बिकां॥ ६

ततोऽभवत् पुष्पवृष्टिः सर्वतो मुनिसत्तम।
पुण्य-गन्धो ववौ वायुः प्रसन्नाश्च दिशो दश॥ ७

अथाद्रिराजः श्रुत्वा तु कन्यां जातां शुभाननां।
तरुणादित्य कोट्याभां त्रिनेत्रां विश्वरूपिणीं॥ ८

अष्टहस्तां विशालाक्षीं चन्द्रार्द्धकृत शेखरां।
मेने तां प्रकृतिं सूक्ष्मामाद्यां जातां स्वलीलया॥ ९

तदा हृष्टमनाः शैलो विप्रेभ्यः प्रददौ बहु।
धनं वासांसि बहुधा मुद्राणांच सहस्रशः॥ १०

पुरं प्रति ययौ सस्तु बन्धुभिः परिवेष्टितः।
ततस्तमागतं ज्ञात्वा गिरीन्द्रं मेनका तदा।
प्रोवाच तनयां पश्य राजवाजीव लोचनां॥ ११

आवयोस्तपसा जातां सर्वभूत हिताय च।
ततः सोपि निरीक्षेत ज्ञात्वा तां जगदम्बिकां॥ १२

प्रनम्य शिरसा भूमौ कृताञ्जलि पुटः स्थितः।
प्रोवाच वचनं देवीं भक्त्या गद्गदया गिरा॥ १३

॥ हिमवानुवाच ॥

कात्वं मातर्विशालाक्षी चिद्रूपा सनातनी।
नजाने त्वामहं वेत्सि यथावत् कथयस्व मां ॥ १४

॥ श्रीदेव्युवाच ॥

जानीहिमां परां शक्तिं महेश्वर कृताश्रयां।
सत्वमैश्वर्य्य·विज्ञान·मूर्त्तिं सर्वप्रवर्त्तिकां ॥ १५
सृष्टि स्थिति लयादीनां विधात्रीं जगदम्बिकां।
अहं सर्वान्तरस्थाच संसारार्णवतारिणी।
नित्यानन्दमयी नित्याब्रह्मरूप स्वरूपिणी ॥ १६
रहस्यै तपसा तुष्टा पुत्री भावेन लीलया।
जातातव गृहे तात बहुभाग्य वशात्तव ॥ १७

॥ हिमालय उवाच ॥

मातस्त्वं कृपयागृहेमम पुनर्जातासि
नित्यापियत्,
भाग्यंमेबहुजन्म कर्मनियतं सर्वं महत् पुण्यदं।
दृष्टा रूपमिदं [illegible] मूर्त्तिं तवान्यामपि,
मर्त्योऽस्मिन् [illegible]
नमः॥ [illegible]

॥ श्रीदेव्युवाच ॥

ददामि चक्षुस्ते दिव्यं पश्यमेरूपमैश्वरं ।
छिन्द्धि हृत् संशयं विद्धि सर्वदेवमयीं पित: ॥ १९

॥ श्रीमहादेव उवाच: ॥

इत्युक्त्वा तं गिरिश्रेष्ठं दत्वाविज्ञान लोचनं ।
स्वरूपं दर्शयामासदिव्यं माहेश्वरं तदा ॥ २०
शशिकोटिप्रभं चारुचन्द्रार्द्धकृत शेखरं ।
त्रिशूल वरहस्ताश्च जटामण्डित मस्तकं ॥ २१
भयानकं घोररूपं कालानलसमप्रभं ।
पञ्चवक्त्रं त्रिनेत्रञ्च नागयज्ञोपवीतिनं ॥ २२
द्वीपिचर्माम्बरधरं नागेन्द्रकृतभूषणं ।
एवं विलोक्य तद्रूपं विस्मितो हिमवान् पुन: ।
प्रोवाच वचनं मातरूप मन्यत् प्रदर्शय ॥ २३
तत: संहृत्यतद्रूपं दर्शयामासतत्क्षणात् ।
रूपमन्यत् मुनिश्रेष्ठ विश्वरूपा सनातनी ॥ २४
शरच्चन्द्रनिभं चारु मुकुटोज्ज्वलमस्तकं ।
शङ्खचक्र गदापद्म हस्तां नेत्रत्रयोज्ज्वलं ॥ २५

दिव्य माल्याम्बरधरं दिव्य गन्धानुलेपनं।
योगीन्द्र-वृन्द संवन्द्य-सुचारु-चरणाम्बुजं।
सर्वतः पाणिपादञ्च सर्वतोऽक्षि शिरोमुखं॥ २६
दृष्ट्वातदेवं परमं रूपं सहिमवान् पुनः।
प्रणम्यतनयां प्राह विस्मयोतफुल्लमानसः॥ २७

॥ हिमवानुवाच॥

मातस्तवेदं परमं रूपमैश्वर्य्यसंश्रितं।
विस्मितोऽस्मि समालोक्य रूपमन्यत् प्रदर्शय॥ २८
त्वंयस्य पुत्रीसोशोच्यो धन्यश्च परमेश्वरि।
अनुग्रहीश्च मातर्मां कृपयात्वं नमोनमः॥ २९

॥ श्रीमहादेव उवाच॥

इत्युक्ता सा तदापित्रा शैलराजेन पार्वती।
तद्रूपमपि संहृत्य दिव्यरूपं समादधे॥ ३०
नीलोत्पलदलश्यामं तुलसीदामभूषितं।
द्विनेत्रं द्विभुजं रक्त पङ्करूह पदाम्बुजं॥ ३१
ईषत् सहासवदनं दिव्य लक्षण लक्षितं।
चन्द्रभाङ्कित सर्व्वाङ्गं रत्न भूषण भूषितं॥ ३२

एवं विलोक्य तद्रूपं शैलानामाधिप स्ततः।
कृताञ्जलि पुटः स्थित्वा हर्षेण महताऽऽवृतः।
स्तोत्रेणानेन तां देवीं तुष्टाव परमेश्वरीं॥ ६३

॥ हिमालय उवाच॥

मातः सर्वमयि प्रसीद परमेविश्वेशि विश्वाश्रये,
त्वं सर्वं नहि किञ्चिदस्ति भुवने वस्तुत्वदन्यत्
शिवे।
त्वं विष्णु र्गिरिशस्त्वमेव नितरां धातासि शक्तिः
पराः,
किं वर्ण्यं चरितं त्वचिन्त्य चरिते ब्रह्माद्यगम्यं
मया॥ ६४

त्वं स्वाहाखिल देवतृप्ति जनिका तद्वत्
पितृणामपि,
तृप्तेर्हेतुरसि स्वधात्वमेवजननित्वं देवदेवात्मिका।
हव्यं कव्यमपित्वमेव नियमो यज्ञस्तथा दक्षिणा,
त्वं स्वर्गादिफलं समस्त फलदे विश्वेशितुभ्यं
नमः॥ ६५

रूपं सूक्ष्मतमं परात्परतरं यद्योगिनो विद्यया,
शुद्धं ब्रह्ममयं विदन्ति परया मातः सुशुद्धं तव।
वाचां दुर्विषयं मनोतिगमनं त्रैलोक्य बीजं शिवे,
भक्त्यात्वां प्रणमामि देवि वरदे विश्वेश्वरि
त्राहिमां ॥ ३६

उद्यद्भानु सहस्रभां ममगृहेजातां स्वयं लीलया,
देवीमष्टभुजां विशालनयनां बालेन्दु मौलिंशुभां।
उद्यतकोटि शशाङ्ककान्ति ममलां बालां त्रिनेत्रां
शिवां,
भक्त्याहं प्रणमामि विश्वजननी देवी
प्रसिदाम्बिके ॥ ३७

रूपन्ते रजताद्रिसन्निभामलं नागेन्द्रभूषोज्वलं,
घोरं पञ्च मुखाम्बुज त्रिनयनै भीमैः समुद्र
भाषितं।
चन्द्रार्काङ्कित मस्तकं धृतजटाजुटं शरण्ये शिवे,
भक्त्याहं प्रणमामि विश्वजननी त्वंमे
प्रसीदाम्बिके ॥ ३८

रूपं शारद चन्द्र कोटि सदृशं दिव्याम्बरैः शोभितं,
दिव्यैराभरणै विराजित मलं कान्त्याजगन्मोहनं ।
दिव्यै र्बाहु चतुष्टयै र्युत महं वन्दे शिवे भक्तितः,
पादाब्जं जननि प्रसीद निखिल ब्रह्मादि
देवस्तुते ॥ ३८

रूपन्ते नव नीरदद्युति रुचिं फुल्लाब्जनेत्रोज्वलं,
कान्त्याविश्वविमोहनं स्मितमुखं रत्नाङ्गदैर्भूषितं ।
विभ्राजद्वन मालया विलषितोरस्कं जगत्तारिणि,
भक्त्याहं प्रणतोऽस्मि देवि कृपया
दुर्गंप्रसीदाम्बिके ॥ ४०

मातः किं परिवर्णितुं तवगुणं रूपञ्च विश्वात्मकं,
शक्तोदेवि जगत्त्रये बहुगुणै र्देवोथवामानुषः ।
तत किं स्वल्पमति ब्रवीमि करुणां कृत्वा
स्वकीयैर्गुणैः,
नो मां मोहय मायया परमया विश्वेशि तुभ्यं
नमः ॥ ४१

अद्यमे सफलं जन्म तपश्च सफलं मम ।
यतस्त्वं जगतां माता मत् पुत्रीत्व मुपागता ॥ ४२

धन्योऽहं कृतकृत्योऽहं मातस्त्वं निज लीलया।
नित्यापि मद्गृहे जाता पुत्री भावेन वै यत: ॥ ४३
किं ब्रूमो मेनकायाश्च भाग्यं जन्मशतार्जितं।
यत स्त्रिजगतां मातुरपि माता भवत्तव ॥ ४४

॥ श्रीमहादेव उवाच ॥

एवं गिरीन्द्र तनया गिरिराजेन संस्तुता।
बभुव सहसाचारु रूपिणी पूर्ववन्मुने ॥ ४५
मेनकापि विलोक्यैवं विस्मिता भक्तिसंयुता।
ज्ञात्वा ब्रह्ममयीं पुत्रीं प्राहगद्गदया गिरा ॥ ४६

॥ मेनकोवाच ॥

मात: स्तुतिं नजानामि भक्तिम्बाजगदम्बिके।
तथाप्यहमनुग्राह्या त्वयानिजगुणेन हि ॥ ४७
त्वयाजगदिदं कर्म त्वमेवै तत् फलप्रदा।
सर्वाधार स्वरूपा च सर्वं व्याप्याधितिष्ठति ॥ ४८

॥ श्रीदेव्युवाच ॥

त्वयामातस्तथापित्रा ह्यनेनाराधिता ह्यहं।
सद्घोरतपसापुत्रीं लब्धुं मां परमेश्वरीं ॥ ४९

सुवयो स्तपसस्तस्य फलदानाय लीलया।
नित्यालब्धवती जन्म गर्भेतव हिमालयात् ॥ ५०
॥ श्रीमहादेव उवाच ॥
ततो गिरीशस्तां देवीं प्रणिपत्य पुनः पुनः।
पप्रच्छ ब्रह्मविज्ञानं प्राञ्जलि र्मुनिसत्तम ॥ ५१
॥ हिमवानुवाच ॥
मातस्त्वं बहुभाग्येन ममजातासिकन्यका।
ब्रह्माद्यैर्दुर्लभा योगिदुर्गम्या निज लीलया ॥ ५२
अहं तवपदाम्भोजं प्रपन्नोऽस्मिमहेश्वरि।
यथाञ्जसां तरिष्यामिसंसारापारवारिधिं।
तथासुशाधिमातर्मां ब्रह्मविज्ञानमुत्तमं। ५३
॥ श्रीपार्वत्युवाच ॥
शृणु तात प्रवक्ष्यामि योगसारं महामते।
यस्यविज्ञानमात्रेणदेही ब्रह्ममयोभवत्। ५४
गृहीत्वा मम मन्त्राणि सद्गुरो सुसमाहितः।
कायेनमनसावाचामामेवहि समाश्रयेत् ॥ ५५
मच्चित्तोमद्गतप्राणोमन्नामजपतत्परः।
मत्प्रसन्नोमदालापोमद्गुण श्रवणेरतः ॥ ५६

भवेन्मुमुक्षूराजेन्द्रमयिभक्तिपरायनः।
मदर्च्चापतिसंयुक्तमानसः साधकोत्तमः॥ ५७
पूजायज्ञादिकं कुर्य्याद्यथाविधिविधानतः।
श्रुतिस्मृत्युदितैः सम्यक् स्ववर्णाश्रमवर्णितैः॥ ५८
सर्व्वैर्व्रतपोदानैर्मामेवहिसमर्च्चयेत्।
ज्ञानात् संजायते मुक्तिर्भक्तिज्ञानस्यकारणं।
धर्म्मात् संजायते भक्तिधर्म्मोयज्ञादिकोमतः॥ ५९
तस्मान्मुमुक्षुधर्म्मार्थं ममेदं रूपमाश्रयेत्।
सर्व्वाकाराहमेवैकासच्चिदानन्दविग्रहा।
मदंशेन परिच्छिन्नादेहा स्वर्गौकसां पितः॥ ६०
तस्मान्मामेवविध्युक्तैः सकलैरेवकर्मभिः।
विभाव्यपूजयेद्भक्त्यानान्यथाभावयेत् सुधीः॥ ६१
एवं विध्युक्तकर्म्माणिकृत्वा निर्म्मलमानसः।
सत्वज्ञान-समायुक्तोमुमुक्षुः सततं भवेत्॥ ६२
घृणां वितत्यसर्व्वत्र पुत्रमित्रादिकेष्वपि।
वेदान्तादिषु शास्त्रेषु सन्निविष्ट मनाभवेत्॥ ६३
कामादिकं त्यजेत् सर्वं हिंसाच्चापिविवर्ज्जयेत्।
एवं कृतवतां विद्याजायतेनात्रसंशयः॥ ६४

तथैवात्मा महाराज प्रत्यक्षमनुभूयते ।
तथैव जायते मुक्तिः सत्यं सत्यं ब्रवीमि ते ॥ ६५
किन्त्वेतद्दुर्लभं तात मद्भक्तिविमुखात्मनां ।
तस्माद्भक्तिः परा कार्य्या मयि यत्नान्मुमुक्षुभिः ॥ ६६
त्वमप्येवं महाराज मयोक्तं कुरु सर्व्वदा ।
संसारदुःखैरखिलैर्बाध्यते न कदाचन ॥ ६७

इति श्रीमद्भागवते महापुराणे प्रथमखण्डे
बाणचन्द्राग्नि श्रीभगवतीगीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे पार्वतीशैलेन्द्र
संवादे उद्देशकथनं नाम
प्रथमोऽध्याय ।

द्वितीयोऽध्यायः ।

॥ हिमालय उवाच ।

विद्याञ्चाकीदृशीमातर्यतोज्ञानं प्रजायते ।
आत्मावाकिं स्वरूपञ्चतन्मेब्रूहि महेश्वरि ॥ १

॥ श्रीपार्वत्युवाच ॥

शृणु तात प्रवक्ष्यामि या संसारनिवर्त्तिका ।
विद्या तस्याः स्वरूपन्ते कथयामि महामते ॥ २

बुद्धिप्राणमनोदेहादिन्द्रियानिपृथक्पृथक् ।
अद्वितीयश्चिदात्माहं शुद्धभाव विनिश्चितः ।
संवित्तियेनज्ञानेन विद्यातज्ज्ञान मुच्यते ॥ ३

आत्मानिरामयः शुद्धोजन्मनाशादिवर्जितः ।
बुद्ध्याद्युपाधिरहितश्चिदानन्दात्मकोमतः ।
असङ्गः स्वप्रभः पूर्णः सत्यज्ञानादिलक्षणः ॥ ४

एकएवाद्वितीयश्च सर्व्व देहगतः परः ।
स्वप्रकाशेनदेहादीन् भासयन् स्वयमास्थितः ॥ ५

इत्यात्मनः स्वरूपन्ते गिरिराजमयोदितं ।
एवं विचिन्तयेन्नित्यमात्मानं सुसमाहितः ॥ ६
अनात्मविषयावाद्यावात्मबुद्धिं विवर्जयेत् ।
रागद्वेषादिदोषेभ्यः सदोषं कर्म्मसम्भवेत् ।
ततः पुनः संसृतिश्च तस्मात्तान्परिवर्जयेत् ॥ ७

॥ हिमालय उवाच ॥

अशुभादृष्टिजनका रागद्वेषादयः शिवे ।
कथंजनैः परित्यज्यास्तन्मेत्वं वक्तुमर्हसि ॥ ८
कुर्वन्तियेचापराधान् कथंतान् सहतेजनः ।
तेषुरागश्च विद्वेषः कथंवा न भवेद्दृद ॥ ९

॥ श्रीपार्वत्युवाच ॥

अपकारः कृतः कस्य तदेवाशुविचारयेत् ।
विचार्य्यमानेतस्मिंस्तुद्वेषएवनजायते ॥ १०
पञ्चभूतात्मकोदेहोजडोजीवप्रकाशकः ।
वह्निनादह्यतेदेहः शिवाद्यैर्वापि भक्ष्यते ।
तथापियोनजानातिकोपकारोस्तिंकस्यवै ॥ ११

आत्माशुद्धः स्वयंपूर्णः सच्चिदानन्दविग्रहः।
नजायतेनच्चयते निर्लेपो नचदुःखभाक्।
विच्छिद्यमाने देहेपि नच्छिन्तिरस्यजायते॥ १२

यथा गृहान्तरस्थस्य नभसः कापि न च्चतिः।
गृहेषु दह्यमानेषु गिरिराजतथैवहि॥ १३

हन्ता चेन्मन्यते हन्तिहतश्चेन्मन्यते हतः।
तावुभौ भ्रान्तमनसौनायं हन्ति नहन्यते॥ १४

स्व-स्वरूपं विदित्वैवं द्वेषं त्यक्त्वा सुखी भवेत्।
द्वेषमूलोमनस्तापो द्वेषः संसारः बन्धनं।
मोच्चावघ्न करोद्वेषः तं यत्नात् परिवर्जयेत्॥ १५

॥ हिमालय उवाच॥

देहस्यापि नचे दुःखि न जीवस्य परात्मनः।
अपकारो विद्यतेऽत्र नतौ दुःखस्य भागिनौ॥ १६

तत् कस्य जायते दुःखं यत साच्चादनुभूयते।
अन्योवाकोऽस्ति देहेस्मिन् दुःखभोक्ता महेश्वरि।
एतन्मे ब्रूहि तत्वेन यदितेमय्यनुग्रहः॥ १७

॥ श्रीपार्वत्युवाच ॥

नैव दुःखं हि देहस्य नात्मनोपि परात्मनः।
तथापि जीवोनिर्लेपो मोहितो मम मायया ॥ १८

सुखमहं दुःख्यहञ्चापि स्वयमेवाभिमन्यते।
अनाद्यविद्या सा माया जगन्मोहनकारिणी ॥ १९

जात मात्रं हि सम्बन्धस्तया संजायते पितः।
संसारोजायते तेन रागद्वेषादि·संकुलः ॥ २०

आत्मास्वलिङ्गन्तु मनः परिगृह्य महामते।
तत् कृतान् सञ्चयान् कामान् संसारे वर्त्तते
वश्यः ॥ २१

विशुद्ध शुभ्र स्फटिको यद्वद्रक्तादि योगतः।
तत्तद्रूपयुतो भाति वस्तुतो नास्ति रञ्जनं।
बुद्धीन्द्रियादिसामीप्यादात्मनोपि तथागतिः ॥ २२

मनोवुद्धि रहङ्कारोजीवस्य सहकारिणः।
स्वकर्म वशत स्तात फल भोक्तार एव ते ॥ २३

सर्वं वैषयिकं तात सुखं वा दुःखमेव वा।
तत्र वभुञ्जते नात्मा निर्लिप्तः प्रभुरव्ययः ॥ २४

सृष्टिकाले पुनः पूर्व वासना मानसैः सह।
जायते जीव एवं हि रमेताद्दुत संप्लवं ॥ २५
ततोज्ञानं विचारेण त्वक्त्वामोहं विचक्षणः।
सुखीभवेन्महाराज इष्टानिष्टोपपत्तिषु ॥ २६
देहमूलो मनस्तापो देहः संसार कारणं।
देहः कर्मसमुतपन्नः कर्मचद्विविधं मतं ॥ २७
पापं पुण्यञ्च राजेन्द्र तयोर्वंशानुसारतः।
देहिनः सुख दुःखञ्च दुर्लङ्घ्यं दिनरात्रिवत् ॥ २८
स्वर्गादिकामः कृत्वापि पुण्यं कर्मविधानतः।
प्राप्यस्वर्गंपतत्याशु भूयोः कर्म-प्रचोदितः ॥ २९
तस्मात्तत् सङ्गतिं कृत्वाविद्याभ्यासपरायणः।
विमुक्त देहः परमं सुखमिच्छेद्विचक्षणः ॥ ३०

इति श्रीमहाभागवते महापुराणे प्रथम खण्डे
ऋतुचन्द्रांशे श्रीभगवतीगीता सूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे पार्व्वती
शैलेन्द्र संवादे स्वरूप-कथनं
नाम द्वितीयोऽध्यायः ॥

२

तृतीयोऽध्यायः ।

॥ हिमालय उवाच ॥

दुःखस्य कारणं देहः पञ्चभूतात्मकः शिवे ।
यतस्तद्विरहे देही नदुःखै परिनूयते ॥ १
सोयं संजायते मातः कथं देहोमहेश्वरि ।
क्षीण-पुन्यः कथंजीवोजायतेच पुनर्भुवि ।
तद्ब्रूहि विस्तरेणाशु यदिते मय्यनुग्रहः ॥ २

॥ श्रीपार्वत्युवाच ॥

क्षितिर्जलं तथातेजो वायुराकाश मेवच ।
एभिः पञ्चभि रावद्धो देहोयं पाञ्च भौतिकः ॥ ३
प्रधाना पृथिवी तत्र शेषानां सहकारिता ।
उक्तश्चतुर्विधः सोयं गिरिराज निबोध मे ॥ ४
अण्डजः स्वेदजश्चैव उद्भिज्जश्च जरायुजः ।
अण्डजः पक्षि सर्पाद्याः स्वेदजामशकादयः ॥ ५
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जरायुजामहाराज मानुषाः पशवस्तथा ॥ ६
शुक्र शोनित सम्भूतो देहोज्ञेयो जरायुजः ।
भूयः सत्रिविधोज्ञेयः पुंस्त्री क्लीव प्रभेदतः ॥ ७
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स्वकर्मवशतोजीवोनिजाहारं प्रकल्पते॥ ८
पतित्वाधरणीपृष्ठे ब्रीहि मध्यगतो भवेत्।
स्थित्वातत्र चिरं भूयो युज्यते पुरुषैस्तत:॥ ९
तत: प्रविष्टं तद्भोग्यं पुंसोदेहात प्रजायते।
रेतस्तेजसजीवोपि भवेद्रेतोगतस्तथा॥ १०
ततस्त्रियाभियोगेन ऋतुकाले महामते।
रेतसासहित: सोपिमातृगर्भं प्रयातिहि॥ ११
ऋतुस्नाताविशुद्धेत चतुर्थेहनि तद्दिनात्।
आषोड़शदिनं राजन् ऋतुकाल उदाहृत:॥ १२
जायतेच पुमां स्तत्र युग्मके दिवसे पित:।
अयुग्मे दिवसेनारी जायते पुरुषर्षभ॥ १३
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तद्रेतो योनि रक्तेन मुक्तं भूयान्महामते।
दिने नैकेन कल्लोलं जरायु परिवेष्टितं॥ १५
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शुक्रयोनितयो योगस्तस्मिन् संजायते यतः ।
तत्र गर्भे भवेद्यस्मात तेन प्रोक्ता जरायुजः ॥ १७
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पञ्च मात्रेण सापेशीतच्छोनित परिप्लुता ॥ १८
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स्कन्धग्रीवाशिरः पृष्ठोदरानिच महामते ॥ १९
पंचधाङ्गानिजायन्ते एवं मासेन चक्रमात् ।
द्वितीयेमासि जायन्ते पाणिपादादयस्तथा ॥ २०
अङ्गानां सन्धयः सर्वे तृतीये संभवन्तिहि ।
अङ्गुल्यश्चापि जायन्ते चतुर्थे मासि सर्वतः ॥ २१
अभिव्यक्तिश्चजीवस्य तस्मिन्नेवहि जायते ।
ततश्चलति गर्भोपिजनन्याजठरेस्थितः ॥ २२
नेत्रेकर्णौतथा नासा जायन्ते मासि पंचमे ।
तत्रापिच नखश्रेणी मुखं तस्य प्रजायते ॥ २३
प्रादुर्मेढ्रमुपस्थंच कर्णछिद्रद्वयन्तथा ।
जायन्ते मासिषष्ठेतुनाभिश्चापिभवेन्नृप ॥ २४
जायन्ते सप्तमेकेशास्तथालोमानि चाष्टमे ।
विभक्तावयवत्वंच जायते गर्भमध्यतः ॥ २५

विन्दतेखश्मश्रु दन्तादीन् जन्मान्तर समुद्भवान् ।
समस्तावयवा एवं जायन्ते क्रमतः पितः॥ २६
नवमेमासि जीवस्तुचैतन्यं सर्व्वशोलभेत् ।
मातृभक्तानुसारेण वर्द्धते जठरे स्थितः ॥ २७
प्राप्यापि यातनां घोरां म्रियतेन स्वकर्म्मणा ।
स्मृत्वाप्राक्तन देहोत्थकर्म्माणि वहुदुःखितः ॥ २८
मनसा वचनं ब्रूतेविचार्य्य स्वयमेवहि ।
एवं दुःख मनु प्राप्य भूयो जन्म लभन्स्थितौ ॥ २९
अन्यायेनार्ज्जितं वित्तं कुटुम्बभरणं कृतं ।
नाराधितो भगवतीं दुर्गां दुर्गति हारिणीं ॥ ३०
यद्यस्मान्निष्कृतिर्म्मे स्यात गर्भदुःखात्तदापुनः ।
विषयंनानुवर्त्तिष्ये विनादुर्गां महेश्वरीं ॥ ३१
नित्यं तामेवभक्त्यार्च्च पूजयें यत मानसः ।
वृथा कलत्रपुत्रादि वासना वशगोऽसकृत् ॥ ३२
विनष्ट संसारमनाः कृतवानात्मनोहितं ।
तस्येदानीं फलं भुंक्ते गर्भवास दुरासदं ॥ ३३
नानुभूय करिष्यामि वृथा संसारसेवनं ।
इत्येवं वहुधादुःख मनुभूय स्वकर्म्मतः ॥ ३४

अस्थियन्त्रविनिष्क्रिष्टः पतितः कुक्षिवर्त्मना ।
मूर्ति वात वशाद्घोर नरकादिवपातकी ॥ ३५
मेदोऽसृक्कप्लुत सर्व्वाङ्गोजरायु परिसंवृतः ।
सुव्यक्तं वचनं तावत् वक्तुं बालैर्नशक्यते ॥ ३६
ततोमन्मायया मुग्धस्तानिदुःखानिविस्मृतः ।
अकिंचित करतां प्राप्य मांसपिण्डइव स्थितः ॥ ३७
सुषुम्नापिहितानाड़ी श्लैष्मलायावदेवहि ।
सुव्यक्तं वचनंतावद्वक्तुं बालैर्नशक्यते ॥ ३८
नगन्तुमपिशक्नोति वन्धुभिः परिरक्षितः ।
यथेष्टं भाषते वाक्यं गच्छत्यप्रिसुदूरतः ॥ ३९
श्वमार्ज्जारादि दंष्ट्रिभ्यो दुःसं कालवशात्ततः ।
ततश्च यौवनोद्रिक्तः कामक्रोधादिसंयुतः ॥ ४०
कुरुते विविधं कर्म्म पापपुण्यात्मकं पितः ।
कुरुते धर्म्मकर्म्मादि देहभोगार्थमेवहि ॥ ४१
सदेहः पुरुषाद्भिन्नः पुरुषः किं समश्नुते ।
प्रतिक्षणं क्षरत्यायुस्त्वलत् पात्रोदकं यथा ॥ ४२
स्वप्नोदयं महाराज सर्व्वं वैषयिकं सुखं ।
तथापि नभवेद्दानिरभिमानस्य देहिनः ॥ ४३

भवतद्वीक्षते देही मोहितो मम मायया।
वीक्षते केवलान् भोगान् शाश्वतानशाश्वतान् ॥४४
अकस्माद्ग्रसते कालः पूर्णेवायुषि भूधर।
यथाऽहिरन्तिकं प्राप्तं मण्डूकं ग्रसते क्षणात् ॥४५
इह दुःखेन यज्जन्मविफलं जातमेवहि।
एवं जन्मान्तरमपिनिष्फलं जायते तथा ॥ ४६
निष्कृति र्जायते नैवविषयाननु सेविनां।
तस्माज्ज्ञानविचारेणात्यक्त्वा वैष यकं सुखं। ४७
संस्मृत्य गर्भवासादि दुःखं वैराग्यवान भवेत।
तदैवजायते भक्तिर्मयिब्रह्मणि निश्चला ॥ ४८
देहादिभ्यः पृथक्कृत्वानिश्चित्यात्मान मात्मना।
देहादिममतां मिथ्याज्ञानजातां परित्यजेत् ॥४९
पितस्त्वं यदि संसार दुःखाद्विमुक्ति मिच्छसि।
तदाराधयमांज्ञात्वाब्रह्मरूपां समाहितः ॥ ५०

इति श्रीमहाभागवते महापुराणे शैलचन्द्रांशे
श्रीभगवतीगीता सूपनिषतसु ब्रह्मविद्यायां
योगशास्त्रे पार्व्वती शैलेन्द्र संवादे
देव्युत्पत्तिकथनं नाम तृतीयोऽध्यायः ॥

चतुर्थोऽध्यायः ।

॥ हिमालय उवाच ॥

अनाश्रितानां त्वां देविमुक्तिश्चैवविद्यते ।
कथं समाश्रयेत् त्वां तत् कृपयाब्रूहिमे शिवे ॥ १

सध्यायकोदृशं रूपं मातस्तव मुमुक्षुभिः ।
त्वयिभक्तिः पराकार्य्यादेहबन्धविमुक्तये ॥ २

॥ श्रीपार्व्वत्युवाच ॥

मनुष्याणां सहस्रेषुकश्चिद्यततिसिद्धये ।
तेषामपि सहस्रेषु कश्चिन्मां वेत्तितत्वतः ॥ ३

रूपं मेनिष्कलं सूक्ष्मं वाचातीतं सुनिर्म्मलं ।
निर्गुणं परमं ज्योतिः सर्व्वव्यापक कारणं ॥ ४

निर्विकल्पं निरालम्बं सच्चिदानन्द विग्रहं ।
ध्येयं मुमुक्षुभिस्तात देहबन्धविमुक्तये ॥ ५

अहं मतिमतां तात सुमतिः पर्व्वताधिप ।
पृथिव्यां पुण्यगन्धोऽहं रसोऽप्सु शशिनि प्रभा ॥ ६

तपस्विनां तपश्चास्मि तेजश्चास्मि विभावसौ।
कामरागादिरहितं बलिनां बलमस्म्यहं॥ ७
सर्व्वकर्म्मसु राजेन्द्रकर्म्म पुण्यात्मकं तथा।
छन्दसामस्मि गायत्री बीजानां प्रणवोस्म्यहं॥ ८
धर्म्माविरुद्धः कामोऽस्मि सर्व्वभूतेषु भूधर।
एवमन्येपि येभावाः सात्विका राजसास्तथा॥ ९
तामसा मत्त उत्पन्ना मदधीनाश्च तेमयि।
नाहं तेषामधीनास्मि कदाचित् पर्व्वतर्षभ॥ १०
एवं सर्व्वगतं रूप मदैशं परमव्ययं।
नजानन्ति महाराज मोहिता ममामया॥ ११
ये भजन्तिचमां भक्त्या मायामेनां जगत्प्रसूं।
तरन्ति स्वात्मनोरूपं दृष्ट्वार्थं स्वेच्छया पितः॥ १२
सतं द्विधानगश्रेष्ठ स्त्री पुमानितिभेदतः।
शिवः प्रधानः पुरुषः शक्तिश्च परमाशिवा॥ १३
शिव शक्त्यात्मकं ब्रह्मयोगिनस्तत्वदर्शिनः।
वदन्तिमां महाराज स्वतएवपरात्परं॥ १४
सृजामि ब्रह्मरूपेण जगदेतत् चराचरं।
संहरामि महारुद्र रूपेणाशुनिजेच्छया॥ १५

दुष्टत्तशमनार्थाय विष्णुः परम पुरुषः।
भूत्वाजगदिदं कृत्स्नं पालयामि महाचल ॥ १६
अवतीर्य्यक्षितौ भूयोभूयोरामादिरूपतः।
निहत्य दानवान् पृथ्वीं पालयामि महामते ॥ १७
रूपं शक्त्यात्मकं तातप्रधानं तत्वच स्मृतं।
यतस्तयाविनापुंसः कार्य्यानर्हत्वमिष्यते ॥ १८
रूपान्येतानि राजेन्द्र तथाकाल्यादिकानिच।
स्थूलानि सूक्ष्मरूपं मे पुराप्रोक्तं तवानघ ॥ १९
अनभिध्यान रूपन्तु स्थूलं पर्व्वत पुङ्गव।
अगम्यं सूक्ष्मरूपं मे यद्दृष्ट्वामोक्षभाग्भवेत् ॥ २०
तस्मात् स्थूलं हि मे रूपं मुमुक्षुः पूर्व्वमाश्रयेत्।
क्रियायोगेनतान्येकं समभ्यर्च्च विधानतः।
शनैरालोकयेत् सूक्ष्मं रूपं मे परमव्ययं ॥ २१

॥ हिमालय उवाच ॥

मातर्बहुविधं रूपं स्थूलं तव महेश्वरि।
तेषुकिं रूपमासाद्य सहसामोक्षभाग्भवेत्।
तन्मेब्रूहिमहादेवि यदिते मय्यनुग्रहः ॥ २२

॥ श्रीपार्वत्युवाच ॥

मयाप्राप्तमिदं विश्वं स्थूलरूपेण सुधर।
तत्राराध्यतमा देवी मूर्त्तिः शीघ्र विमुक्तिदा॥ २३
सापि नानाविधा तत्र महाविद्या महामते।
विमुक्तिदा महाराज तासां नामानि वै शृणु॥ २४
महाकाली महातारा षोड़शी भुवनेश्वरी
भैरवी वगला छिन्ना महात्रिपुर सुन्दरी॥ २५
धूमावती च मातङ्गी नृणां मोक्षफलप्रदा।
तासु कुर्वन् परां भक्तिं मोक्षमाप्नोत्य संशयः॥ २६
आसामन्यतमं तात क्रियायोगेनचाश्रितः।
मय्यर्पित मनोबुद्धिर्मामिवैस्यसि निश्चितं॥ २७
मामुपेत्य पुनर्जन्म दुःखालय मशाश्वतं।
न लभन्ति महात्मानः कदाचिदपि भूधरः॥ २८
अनन्यचेताः सततं योमां स्मरति नित्यशः।
तस्याहं मुक्तिदा राजन् भक्तियुक्तस्य योगिनः॥ २९
यस्तु संस्मृत्य मामन्ते प्राणान् त्यजति भक्तितः।
सोपि संसार दुःखैघैर्वाध्यते न कदाचन॥ ३०

अनन्यचेतसोयेमां भजन्ते भक्तिसंयुताः।
तेषां भक्तिप्रदा नित्यमहमस्मिमहामते॥ २१
शक्त्यात्मकं हि मे रूपमनायासेनमुक्तिदं।
समाश्रय महाराज ततोमोक्षमवापस्यसि॥ २२
येप्यन्यदेवतां भक्त्यायजन्ते श्रद्धयान्विताः।
तेऽपिमामेवराजेन्द्र यजन्तेनात्र संशयः।
अहं सर्वमयीयस्मात् सर्वयज्ञफलप्रदा॥ २३
किन्त्वन्यत्रैव ये भक्ता स्तेषां मुक्तिः सुदुर्लभा।
ततोमामेव शरणं देह बन्ध विमुक्तये॥ २४
याहिसंयतचेतास्त्वं मामेष्यसि न संशयः।
यत् करोसि यदश्नासि यज्जुहोसि ददासि यत्॥ २५
सर्व्वं मदर्पणं कृत्वा मोक्ष्यसे भवबन्धनात्।
ये मां भजन्तिमद्भक्तामयि ते तेषुचाप्यहं॥ २६
ममनास्तिप्रियः कश्चिदप्रियोवामहामते।
अपिचेत् सुदुराचारोभजतेमामनन्यभाक्॥ २७
सोपिपापविनिर्म्मुक्तोमुच्यते भवबन्धनात्।
क्षिप्रं भवतिधर्म्मात्मा शनैस्तरतिसोपिच॥ २८

अयिभक्तिमतां मूक्तिरलङ्घ्यापर्व्वताधिप ।
ततस्त्वं परया भक्त्या मामुपेत्य महामते ॥ ३९
मन्मनाभवमद्याजीनमस्कुरु च मत्परः ।
मामेवैष्यसि संसार दुःखैर्नैवहि वाध्यसे ॥ ४०
इति श्रीमहाभागवते महापुराणे प्रथमखण्डे
सिद्धि चन्द्रांशे श्रीभगवतीगीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे पार्वती शैलेन्द्र
संवादे भक्तियोगो नाम चतुर्थोऽध्याय

पञ्चमोऽध्यायः ।

॥ श्रीमहादेव उवाच ॥

एवं श्रीपार्वतीवक्त्राद्योगसारं परंमुने ।
निशम्यपर्वतश्रेष्ठोजीवन्मुक्तोबभूवह ॥ १
सापीयं शैलराजाय योगमुक्ता महेश्वरी ।
मातुस्तनं पपौबाला प्राकृतेवहिलीलया ॥ २
गिरिन्द्रस्तुततोहर्षाच्चकार सुमहोत्सवं ।
यथानदृष्टं केनापिश्रुतं वा केनचिद्क्वचित् ॥ ३
पश्चेह्निषष्ठीं संपूज्यसंप्राप्ते दशमेहनि ।
पार्वतीं चाकरोन्नामसान्वयं पर्वताधिपः ॥ ४
एवं त्रिजगतां मातानित्याप्रकृतिरुत्तमा ।
सम्भूयमेनकागर्भाद्धिमालयगृहेस्थिता ॥ ५
हिमालयायपार्वत्याकथितं योगमुत्तमं ।
प्रातः पठेत् सदा मुक्तिस्तस्य नारद जायते ॥
तुष्टाभगवती नित्यं सर्वमङ्गलदायिनी ।
जायतेच दृढ़ा भक्तिः पार्वत्यां मुनिपुङ्गव ॥ ७

अष्टम्यांच चतुर्द्दश्यां नवम्यां भक्ति संयुत: ।
पठन् श्रीपार्वती गीतां जीवन्मुक्तोभवेन्नर: ॥ ८
शरत्काले महाष्टम्यां य: पठेत् समुपोषित: ।
रात्रौ जागरितो भुत्वा तस्यपूण्यं ब्रवीमिकिं ॥ ९
सर्व्वदेवै: सुपूज्यश्चदुर्गाभक्ति परायणा: ।
इन्द्रादयोलोकपालस्तदाज्ञावशवर्त्तिन: ॥ १०
स्वयं देवीकलामेतिसाक्षाद्देव्या: प्रसादत: ।
नश्यन्तितस्यपापानिब्रह्महत्यादिकान्यपि ॥ ११
पुत्रं सर्व्व गुणोपेतं लभतेचिरजीविनं ।
नश्यन्तिविपदस्तस्य नित्यं प्राप्नोति मङ्गलं ॥ १२
अमावस्यातिथिं प्राप्य य: पठेद्भक्तिसंयुत: ।
सर्वपापविनिर्म्मुक्त: सदुर्गातुल्यतामियात् ॥ १३
निशीथेपठते यस्तु विल्ववृक्षस्य सन्निधौ ।
तस्य सम्वत् सराद्दुर्गास्वयं प्रत्यक्षतामियात् ॥ १४
किमिवबहुनोक्तेन शृणु नारद तत्वत: ।
अस्या: पाठसमं पुण्यं नास्त्येवपृथिवीतले ॥ १५
तपतीर्थव्रतदानादिकर्म्मणामिहविद्यते ।
फलस्य संख्यानैतस्याविद्ये मुनिपुङ्गव ॥ १६

इत्युक्तास्ते यथाजातानित्यापि परमेश्वरी।
लीलया मेनकागर्भे किं भूयः श्रोतुमिच्छसि ॥ १७

इति श्रीमहाभागवते महापुराणे प्रथमखण्डे
रन्ध्रचन्द्रांशे श्रीभगवतीगीता सूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे पार्वती
शैलेन्द्र संवादे माहात्म्य कथनं
नाम पंचमोऽध्याय।

ॐ तत् सत्।

इति श्रीभगवतीगीता समाप्ता।